PEACE OF MIND
AND
WORLD PEACE

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How to Get Released from the Grip of Worries and to Attain Peace ?

EVERY person is beset with anxiety of one kind or another. The student is anxious about how he fares in the examination ; parents are worried over the choice of a match for their grown-up daughter. After having lent money, the lender is uneasy to think of whether he will be able to recover the money or not, while the borrower is consumed with anxiety to find how, if at all, he will be able to discharge the debt. The poor or indigent man is deeply concerned about his means of livelihood while he who earns is concerned about how he should invest his wealth in such a way that his corrupt and concealed earnings do not get revealed and confiscated. Statesmen are anxiously finding ways and means of seizing power, where those who are in the seats of power try not to do anything which may loosen their grip on the handles or seats of power. Even the Government is anxiously planning protection against hostile countries to be safe from their political machinations while the unemployed are ever-anxious to secure jobs. In short, anxiety, in one form or another, is present everywhere. So, the question is; how can one be released from the fetters of anxiety?

The root of Anxiety and Worry

If you think over this deeply enough, you will reach the conclusion that man is subject to anxiety when he has fears that he might suffer loss one way or the other,

or something harmful, displeasing or contrary to one's liking or tastes might come to happen. For instance, a student thinks that great harm will be caused or wrong done to him if the result of the examination is bad. Parents consider it calamitous that they have not succeeded in finding a suitable match for their daughter. Similarly, a merchant thinks that things might go wrong if he does not recover the money loaned out to others. So does he, who is out of work, think that it would be bad if he did not secure a job without any further delay. So, [illegible] is clear that frustration, despair or some doubts l[illegible]ng in man's mind about his future are the root cause [illegible] man's worry or anxiety.

But, a clear analysis would show that this anxiety or doubt does not help ; rather it is this which lands man into trouble. For instance, when the *Baniya* (merchant) thinks thus : "I doubt it very much that the man whom I have lent money would ever pay me back his debt", this very feeling of doubt and hopelessness makes the borrower's mind also waver. The anxiety and feeling of uncertainty in the mind of the lender-merchant makes the borrower's mind also shaky so that if now he thinks of paying off the debt, the next moment he thinks that he would clear it off after a couple of days or, sometimes, he even thinks that now his economic condition being unsound, it would not be possible for him to repay his debts in these straitened circumstances. Anxiety or worry of this kind gives rise to subtle psychic vibrations, i.e. currents of thought which agitate the atmosphere and, perverting the borrower's mind, produce results which are regarded by the anxious individual (lender) as harm-

ful. Because man is assailed by doubts which shake him, the results of his actions also become shaky in nature. Hence, we should never be afraid by thinking that anything undesirable or bad is going to happen; rather, we should always have benign thoughts for others. Thinking of evil or being afraid of evil, brings evils on one's head. Even when nothing bad happens and results are unexpectedly good, he who is prone to be torn with anxiety before the results and thereby lays himself low in sadness for days and weeks, months or years, incurs sin. To be worried about harm even before it comes and thus to be restless is not the right type of human endeavour or effort. Rather, it is like looking on the future as if it were a ghost and then dreading it. This is not to say that man should not think of future and plan well his work. A man may be a visionary, he may have dreams of his future but he should not be the type that visualises horror or harm. He may think but not as a pessimist does.

Worry lets slip the chance

A man who has the habit of worrying about things, always entertains doubts and fears about the future. "Oh, what will happen?"—such a thought always hovers over his mind. But, a little deep thinking would reveal that such sort of thinking is meaningless and unnecessary because it is quite certain that if we do good, we will get good. What is to happen would always be the result of our past as well as present actions So, why should we worry about the result and about the future, long before it comes to happen ? What is not to happen will never come about and, so, all anxiety is futile.

We should know that the world we are observing is a Drama-stage. What is happening at present, we are observing it as one would observe a scene of a play. After the present scene has ended, another scene will appear on the screen of events and then we shall see that also as observers. So, why should we worry about it at the present moment? We shall thus be watching as observers the scenes that follow one after the other, like the reel of the future, unrolled before our eyes and depicting events in sequence. The future is not yet known. So, all anxiety on this account is useless. The present is the time for efforts and the future will be seen when it presents itself to us. Now is not the time for anxiety. If we get involved in fears of the future, we shall miss the chances that the present offers us. Hence, without yielding to anxiety, we should take the opportunity and do our best.

Anxiety is not the same thing as far-sightedness

Anyone, who has heard what is said above, may say that man should obviously be far-sighted. No doubt man should have far-sightedness but anxiety or worry is not the same thing as far-sightedness. What is meant by anxiety is to bid goodbye to far-sightedness and to have, in advance, fears of the far off future, which means that we do not stretch our gaze far but to spot out misery. This is why we say that man should certainly think and plan about the future but he should not let himself be grounded down by anxiety for the future. He should explore all possibilities but should not let himself be scorched with care.

Getting concerned about one's children who are either

growing in years or are already grown up, worrying about sums lent to someone ; feeling nervous on learning about the illness of another—getting worried over these things is a bad habit. We are not here to be scalded with anxieties. Hence, we should not allow ourselves to be subject to worry but, while doing good deeds, always have good thoughts for others. Does not care kill a man ? On the contrary, entertaining good thoughts serves as a tonic to man and, consequently, his ways become unimpeachable. After all, anxiety does not bring forth any good.

He, who rushes into events and becomes anxious, finds his anxiety to have been in vain when he gets what he desires. And when things go wrong, his anxiety has failed to change the result. In either case, we find that, by leading himself to worry, he has simply troubled his ownself. We should understand that worry amounts to spiritual suicide, and so, it has no place in spiritual effort. The dead body, on the burning pyre, does not feel pain because it is devoid of sentience. But worry takes good care to burn man out when man is alive. Hence, worry is the death of man, even before the body dies and, so, it should be avoided at all costs.

God-consciousness is the real Chintamani

They say that the jewel, called '*Chintāmani*' removes all worries. Possessing that jewel ensures the fulfilment of all wishes and the removal of all sorrows. Ancient epics extol highly its powers. There is really no such gem in this world. Worry (which is called *Chintā* in Hindi) is another name for a particular subtle behaviour, an attitude or habit of the mind. So, no gross stone

can remove man's wrong mental attitude. We have to know what this '*Chinṭāmani*' really is.

In fact, the anxiety to realise the truth about God is true self-effort. It eradicates man's misery and leads him to complete happiness. This kind of anxiety is not what is meant by worry but is the real *Chinṭāmani* jewel, i.e., it is an invaluable means of release from cares and worries.

Therefore, man should give up worries and accept this care-killing jewel. He should do well to think of himself, i.e., his soul and of the blissful form of the Supreme Soul. Thinking of other things dissipates a man's mental faculties. Thinking of the self concentrates his mind, and meditation on God's incorporeal form becalms the mind and renders it peaceful.

Worry weakens one's memory and the faculty of judgement. A care-laden man cannot put in his best endeavours. All one's plans go away because one, in this condition, goes about his business like a confused man bereft of all strength. It is said that it is Thought that has created the world. Hence, he who is given to worrying, thinks wrongly and whatever he does produces results which are not wanted. Because of his own feelings which give rise to bad vibrations, he brings evil on his own head. So, by being care-free, one suceceds like success because his mind works at its best. "Bid goodbye to care"—this is the dictum of the experienced.

Man must know that there are ups and downs in life. Even the sun passes through three stages in the course of a day. As day follows day ; conditions change. There is no need to worry. Man must engage himself in his endeavours and work most happily—in remembrance of God.

How to Have Peace When Some Near and Dear Relative Passes Aawy ?

A little close reflection will lead you to the conclusion that all men and women are like co-passengers of a train, as it were, some of them boarding off the train earlier while others travelling on for a farther station. Now, imagine how odd it would look if a passenger in a train develops bonds of attachment with a co-traveller and begins to weep bitterly when the latter gets off the train at the end of his scheduled journey ! It will really be an act of ignorance on his part. Parallel to this is the act of a human soul who, having come from Paramdhām, ties itself by bonds of worldly affection to men and women, who are no more than foreigners here in this world, and begins weeping when they leave the body and pass away.

It is rightly said that neither a traveller nor a bird can be anyone's permanent friend. Is not the soul like a bird which is, at the moment, present in the cage or the nest that the body is ? Is not then the soul a traveller come from *Paramdhām*—his Home—into this foreign land and resting for a while in a *sarāi*. To be attached to a living being to such an extent that you are in grief over his death is to regard this caravan sarāi of life as your home and to attach yourself, to a bird on the wing or a traveller on the move. This is like wishing to wipe out the inexorable law of the transitoriness of the world and the law of decay of the body. Life hangs by a

thread ; death may come at any moment. Hence, man should be thoroughly cautious so that he does not tread the wrong path. That means, he should learn to be stabilished in remembering the Immortal Lord Shiva, the Supreme Soul, instead of remembering the departed. Mourning is a very low and gross occupation, indicating the extreme of one's low nature : its place should be taken by peace.

One must not forget that this world is like a short-lived fair. One who considers companionship or link with people at a fair to be eternal, fails to appreciate and understand that it is a fair after all and all companionship here is, therefore, short-lived. One who does not treat all relationships in this world with this point of view, he, instead of enjoying the fair, prepares for a mourning as it were. He thus works for soiling his own mind by coverting this fair into a babel.

Parents should remember God rather than mourn and remember the dead

Parents beat their breasts at the death of their son. They weep bitterly, saying : "Our dear son is no more—the son whom we had fed and brought up with loving care and got duly educated ! Ah, our support is gone and can be recovered no more ! Now we have none to look up to ; we are now like the blind without a guide. The light of our home has gone, leaving us broken-hearted !"

While expressing their grief in these words, they forget that, in reality, we are, all of us, the children of God and that we come into this world like actors to play

our individual part on the stage for a short while, having individual names and appearances and associating with one another in different ways. Truly, we are actors in a vast drama, in the course of which everyone, after having played his part, shakes off the old body like worn out garments to take on another body to be able to perform his part at another place and point of time and in other environments. He, whom we considered our own son, must have, in a previous existence, played his part under a different name and in a different form at some other place, and having finished his part there, left his mortal coil there, appeared here in our midst in a new bodily frame and with a new name. Here too, having done his part, he has passed on to a different region of activity under a different name and form. Neither his association nor relationship with us was meant to be everlasting for the very simple reason that the body, on which this relationship with us was based, was in no case an undying thing. Hence, there is no point in grieving over or getting shocked at his death. Hadn't he arrived here from some other place ? After all, he had not been here from time immemorial. It may thus be stated plainly that he who had come here, has now gone away. Here in this world, this process of going out and coming in is going on for ever. We too have to make our exist. One day, we also have to depart. Surely, we will not play this very part here for ever. So, instead of giving way to grief, we should remember Shiva, for it is He who is our true and eternal Friend and our support in old age. It is He who keeps us up and grants us happiness. We are, all of us, His children. All other relationships are transient

being formed on the basis of actions done by us in the present life or in previous lives. He, with whom we have squared up our accounts, is as it were, turned away from our family-circle or orbit of activity (has died, as people say) and has passed on to another family somewhere else. Hence, we should pluck up courage and understand that there is no cause for grief because it is simply foolish to bewail separation from him whom we meet, for a short while, in a *sarai*.

Man should therefore realise that if it behoves a father to bewail the death of his child, then God, whom the mankind recognises to be both Father and Mother, will have nothing to do but to bewail all the twenty-four hours of the day and for ever, for not a moment passes in this world when Death does not take toll of human beings, who are God's children, at one place or another. But the fact is that God does not have any attachment towards anyone, even though all are His children. He is known as the 'Love Infinite' ; He loves all and, under all circumstances, He remains to be the Ocean of Bliss and the Ocean of Peace also which proves that though He is our Father, yet He is detached and discrete. He is the Supreme embodiment of Knowledge. Hence, we should also engage ourselves in the ways of Knowledge, and, instead of shedding tears over a dead body lying before us, we should bring before our eyes our relationship to God, and revel in it, because except Him, there is no stable and powerful support. He is as much our son as our Father ; He is in a position to discharge His obligations as both Father and Son. And so, it proves only the foolish ignorance of man not to know in what

relationship he stands towards Shiva but only cry in grief if ephemeral relationships are snapped. If he who sheds copious tears over the death of those related to him by worldly ties, sheds even a very small fraction of tears out of love of God in His remembrance, he would have an easy journey Home—*Brahmloka*. Men will then have no occasion to weep or to seek for support from those other than God. If you link yourself to the Supreme Soul with as much love and depth of feelings as a mother has for her son or a wife has for her husband, you will perceive that His support is always strong, timely and highly beneficial. He is the master of those who believe that they are born to command ; He is the Supreme Master of the husbands of the world, the Supreme father of fathers and the Supreme among the friends of the world. Certainly, He must be lovingly discharging his obligations in these several ways wherefore He is remembered as the Supreme Mother-Father, etc.

Always keep in mind the Law of Karma and its Fruit

Impelled by the sense of attachment, man desires to have things, otherwise impossible of achievement, irrespective of what the consequences are going to be. Thus, everyone wishes his loved one or even his friend to live for ever, free from old age and death. But, this is possible only when his loved ones have not done any evil deed in their life-time, i.e., they have not done anything, which results in illness, old age, death, etc. ; otherwise his this wish would simply be futile. In the world, as it is today, it is impossible that a man may not suffer old age or death because everyone has done at least some

evil deeds. Yet ignoring this fact and forgetting that the law of Karma is equally applicable to all men, blinded by attachment and infatuation, he does not only ignore the Law of Action or of the course of events in the world but also craves the fulfilment of his own wishes at any cost. He craves that His loved one may not die at all. Out of affection for her son, the mother prays that, as he is going to school, it may not rain lest he should get wet and be taken ill. It does not enter into her mind that, for want of rains, cultivation of land would be impossible and, if land is not cultivated, there would be no crops and want of grains would lead to famine. Nor does she ever think of the ways of her son's actions and their ramifications. If man's all wishes, dictated by his affection, were to be fulfilled, then there would be chaos in the world or, nothing would be possible to be done according to some principles and laws. If Nature's laws were to work in accordance with wishes of a man who is under the spell of infatuation then Nature's all works will come to stop and, consequently, man's wishes also will come to a naught. Suppose a woman prays that her son may not die and another woman longs for a son to be born to her. Now if one, who is either a son in a family or is anyone's friend, does not die, how can the wish of another family that a son be born to them be fulfilled? We should understand thoroughly that souls are eternal and immortal and no new souls can be created. They simply change places of their habitation and their corporeal forms during the course of the World Cycle. And, they cannot be born in another family until they shake off the body at the place they occupy in a

certain family at a certain time.

In short, in the event of anyone's death, we should contemplate the system of the dispensation of actions done by man. We should think over this subject in some such manner as the following :

"Well, souls come into this world and, ultimately, go and then come again. They take one corporeal form, shed it off and then take another. When I cannot have authority over my own body, how can I declare a desire that so-and-so may not suffer death ? This vast world-drama works according to an eternal and pre-ordained proceedure ; we can have the lawful wish for everyone's long life, but grieving over a sad event is useless because no amount of tears will bring back the dead to life. So, this sad event should serve as a reminder to me to be ready to make the cut when the time comes. One has to go alone ! One cannot be accompanied by anyone while passing the gates of Death. I should, therefore, be firmly rooted in the feeling that I have to travel alone and take refuge in Him, the Supreme Soul, who, as the Master of all, annuls death, and during the short period now left to me before World Destruction, I should take refuge in Him, the Supreme Soul who is above Death and decay. Thus, from contemplation of Him, I will draw bliss. He is Father, Master, Son and Friend—the only one of His kind whom Death cannot touch. Considering Him as my true friend, I should be linked to Him with love and thus earn my own beatitude. Does not that mean that the soul that I am, shall for ever be wedded to my Lord and Master and, therefore, be always powerful ? If I be weeping while praising the dead, I too

shall be carried away by the agents of Death, because my laments will prove that I am also in for the world of the devils. If, on the contrary, I keep happy in remembrance of the Supreme Soul, I will be carried by Deities, as it were, in their *Vimān*—Superior aircraft, because whatever I do and say, shall establish that I am duly equipped with courage, tolerance, contentment, cheerfulness and right remembrance of God and am, therefore, qualified for deity status in *Vaikuntha*."

Thus, if man tries to acquire these abilities and practises the methods vouchsafed by God, situations otherwise causing grief and tears will help him towards contemplation of the Supreme Soul and keep him secure in yoga and peace. If he does not contemplate on divine knowledge but is influenced by the ignorance, he will not only fall from yoga and be peaceless but make others also weep so much so that he will be instrumental in depriving the departed soul of peace. Is it not a maxim of the Philosophy of action that our giving way to grief and disquiet disturbs the dead also and that the dead would attain peace if we remain stable in remembering the Supreme Soul who is All-Peace ?

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How to Have Peace in Adverse Circumstances ?

NON-fulfilment of one's wishes, or the presence of an obstacle or a difficult situation leads to loss of peace. In these circumstances, man should regard these situations as a means of giving him experience of life and thus rendering him noble and divine, in the same manner in which a storm throws up, from the womb of an ocean, on to the shore, the good things like *pearl-mothers,* gems, shells, etc. Even a stone rolling among the waves is chiselled by them into a rounded piece, called a Shaligram. Or, it may be fashioned into being a statue or idol by being constantly planed by hammer and chisel. Therefore, man should regard difficulties and disappointments as the events that lead him to maturity. These are due to his own *karmas* and, so, he should endure them calmly. By dint of these divine virtues, he will become a deity and acquire heavenly peace and happiness.

Considering every event that happens here to be pre-ordained, he should always remember that what was ordained, has taken place, that the world is subject to change and that, one time or another, these dire difficulties will vanish and good days will come. Things do not remain the same for ever. So, we should make efforts maintaining the equilibrium of mind and keeping faith in God and hoping for a bright future.

How To Keep Calm When Someone Behaves Improperly ?

IT is a matter of common observation that man becomes pleased to receive respect from others, but would be sad and disturbed if he was insulted. Thus, common man's life and outlook are determined by situation. His happiness is not under his control. In a situation, likely to bring him respect, he makes merry, but if anyone showed the slightest impropriety in his behaviour towards him, he would be agitated for a pretty long time afterwards. But, in the case of a yogi, it is very well-known that he keeps happy in all conditions whether he is respected or not. The question therefore arises : What line of thought and action should man adopt at all times in order to continue, by means of yoga, in a state of divine bliss, sucking it in without let or hindrance and be free from the control that these aforesaid situations try to exercise over him.

One kind of these situations is caused when without any fault of yours, an irritable person, labouring under a misunderstanding, passes curt, waspish and improper remarks against you in the presence of others. For instance, he might say to you in the presence of others that you are a fool and a do-nothing and that you are brainless and are no better than an ass or an owl. Even though the fault lies with someone else, yet under the compulsion of a misunderstanding, he desires to insult you and uses the hot words as the instruments to inflict

pain on you.

And, if we now look at it from the point of view of wisdom, we find that there is no point in losing peace of mind. The reason is that you are not to blame for a wrong done, yet the other man indulges in this useless talk on account of a misunderstanding. Why should then a useless thing occupy your thoughts ? You should have the ability to regard it as useless talk because he himself is blameless. Why should one try to find meaning in words that serve no purpose ?

Be a care-free sovereign

There is another thing to ponder over. No one becomes an ass or an owl nor does one become blind by what others say. Rather, one should thus learn to be unruffled. Let him be firmly enthroned in his faith, and not lose hold of his principles. The common fault now-a-days is that man considers himself to be a monarch—that's why he asks for respect from others—but does not really remain, as he ought to remain, unruffled and unattached to be truly called a 'care-free sovereign.' Thus, even though he is the child of the Supreme Soul, the King of kings, and belongs to the dynasty of Shri Narayana, the sovereign of the world, he does not have happiness. This is because he runs away from the ecstasy of his faith only to be entangled in the meshes of others' remarks. Naturally, he is restless and unquiet. He falls easily from the state of faith ; otherwise, if he were told by anyone that he was a nincompoop, he should laugh at him instead of feeling pained. This poor individual gives a wrong name out of his sheer ignorance, as in reality,

a man is not an owl but the child of God. But if we doubt this rendering, we become unhappy. Hence, it is aptly said that *Māyā* hits us hard* if we forget ourselves ?

Firstly, have regard of and faith in the self

From what has been stated above, it should be clear that he who has proper regard for himself, i.e. the soul, and believes in the Supreme Soul, who is Truth, is not affected if others do not give him due regard. He should therefore, arouse in himself regard for the soul by reminding himself that he is the child of the Supreme Soul, who is the Overlord of the Three Worlds, the Saviour and the Ocean of Knowledge, Peace, Bliss and Love. When he is in this manner, resting in proper understanding of himself as the soul, the thorns of insult or ignominy do not touch him. Looked at in this manner, you will find that any feeling of disgrace is due to our own acceptance of it as such; otherwise, it would have no application to ourselves in terms of abuse flung at us.

Someone might argue that it is our faith and not our doubt about ourselves that makes us experience insult when disrespectful or abusive words are used against us. For instance, if we were told in presence of others that we are asses, we never doubt that we are human-beings. We believe rightly and therefore firmly that we are not asses but human beings, and it is this belief that makes us feel angry at being called asses, and this feeling causes us grief. But, proper consideration of the points involved should reveal to man that along with the belief that we are human beings and not asses, we should also have in us

**Apne ko jo tu bhoola tow laga Māyā Kā Golā*

the belief that abuses of others will not harm us at all. We stand for truth, and truth shall ultimately win, and the reality shall come to be known to all. Besides, we should not forget that we all are souls, that each one of us is a sentient point-of-light and that he who calls us by any other name, such as 'ass', is mistaken. Others present over there are quite surely watching his misbehaviour. Why should a man, if, he is wise, even fear that others too would call him an ass ? Fears of this kind mean doubting one's own identity and deposing our ownselves from the seat of divine virtues. If we have the firm faith that we are human beings, essentially sentient points of immortal light, we shall have occasion to laugh at him who reviles us because he is obviously an instrument of what is called *Māyā*. We shall find that he is like one possessed by Māyā. He cannot control himself. He is restless and, hence, his opprobrious language. His mind is deeply excited, as it were set on fire, and hence his fulminations. But I am a pure and a peaceful soul, a beautiful receptacle of the nectar of knowledge. Neither his language nor his action touch me. He is an ignoramus ; he does not know that he is a soul, a point of light, and being in the darkest ignorance (unenlightened), he vituperates, calling me an ass, whereas I should continue to be firm in my spiritual state. Placing oneself firmly in this state, which is a state of true self-respect, i.e. right recognition of one's self or soul, no one will ever feel pained by insults flung at him.

When you look outwards and accept anyone's abuse i.e. hear and then accept it, only then you experience insult, whereas when you look inward and concentrate on yourself as a point-of-immortal-light, you experience true

self-reverence and respect in genenal. This is a theorem of life.

It all depends upon how we behave

It is well said that the respect one wishes to command depends upon one's own self. This is so because others' abuses or indecent behaviour does not mean loss of respect to him who is treated in this manner. Only when he himself lets go his hold on his self, i.e. on the feeling that he is the child of the Supreme Soul, who is the Ocean of knowledge , peace, bliss and love, which feeling connotes his cognition of himself, he loses all this and succeeds only in rendering himself sad and morose. Forgetting himself, he indulges in meaningless gibber. Instead of becoming contemplative, he is extrovert and obstreperous, and is himself responsible for lowering himself in other's esteem. People then understand that he is not a sober person ; he too is wanting in tolerance, endurance and magnanimity. Far from being sober or sweet, he too is an uncultured, ignorant, weak and harmful as the other man is. That we should thus come to be regarded by others as bad to this extent is certainly an insult, and hence it is wrong for anyone of us to say : "He insulted me in presence of others." The reason is that when anyone behaves badly with us and we remain unaffected, it is he who ,is according to the on-lookers, subjected to insult while respect for us continues unabated. But, if we also adopt the same bad course as he has done, i.e. when we ourselves throw away our purity and magnanimity or ourselves cast off the crown of peace, we have automatically lost the respect tat we used to have before.

Inculcation of the qualities of tolerance and sweetness in the self

Let us now talk about a contingency of another kind. It happens that a mistake or a defect of ours causes someone's failure or loss, as a result of which he drags us, in presence of others, to a feast of stormy and bitter words. In that situation, we should not lose our equanimity, but endure it as a penalty for our own actions. Suppose my brother tells me, "You should reach the railway station along with my baggage at quarter-past-four." But, thinking that there is lot of time yet, I might as well start a little later because I feel like resting a while. I get up from sleep and, inspite of my best efforts, reach rather late. My brother had been waiting for me and the train was about to leave. He then rated me in presence of others, saying, "You have no sense ; you have no value for time ! You always spoil things. A worthless one in our family, get away." It is possible that I feel that my brother has insulted me in presence of his friends and that I, therefore, am sad and upset. But wisdom demands that I should not give to sadness or allow myself to be upset. In a situation like this, I should take it that I have been chastised as a punishment for my negligence and wrong conduct. So, I should have endured all this calmly because, by that means, I should be rid of old scores of *Vikarmas*—my bad acts of omissions and commissions on my part. Of course, my brother is using harsh words, but I should not follow his example of improper conduct by getting excited or restless. No improper words should pass my lips, as otherwise I would be reviving that old score and, very likely, it becomes heavy, by the utterance

of my opprobrious language or even by thinking of 'tit for tat' or harbouring ill-will. It is my own negligence that has brought about the situation in question, and it is my duty, therefore, to derive the lesson of the good thought that I shall, in future, work with greater sense of responsibility and be more serious and not lax at all.

Well, he who does not agree to this way of thinking might say, "if anybody insults me simply because I have committed a mistake, I just then realise it and decide to remove this defect of mine, even if at that very moment, I feel that the means, he has adopted to bring home to me my mistake, are wrong." I find his ways rather painful to me. I feel disturbed to think of what opinion others would form about me. Seeing me humbled in the dust, they would laugh at me. They might go so far as to say, "He is a coward ; that's why he has kept silence; he bears insults because he has no sense of self-respect." Now reflecting dispassionately on this, from the standpoint of wisdom, one can reach the conclusion that thinking in the manner, which these aforesaid remarks denote, is a sign of one's weakness of mind and wrong conception. Experience tells us that if we just smile and not grieve over the turn of events and, shutting the door upon any exciting and turbid thoughts, treat people with love and respect, the insulting remarks, aimed at us, lose their sting while others present do not attach any importance to those remarks, with the result that the whole affair is laughed off. If we get affected and feel greatly agitated, special attention of others is attracted, but if we laugh it off, they too would cease to think of it. So, the right thing todo is that, by treating others with love and toler-

ance and sweetness and without hurting their respect, we can overcome difficult situations, as otherwise our own situations will pierce our vitals through and through and we shall truly be, thereby, disgraced and upset. We shall feel we have received abuses and find that our hearts are inflamed exceedingly.

When bullets are flying about in any town or village, the inhabitants think first of all of the ways of taking shelter. When there is a fire, every sensible man will apply means to extinguish the fire or, at least, devise means of his escape into safety. Similarly, if anyone hurls insults and abuses on us or tries even to burn at our hearts, as it were, setting it on fire, we should find an escape from all this, and the only means of escape is to shield ourselves with our divine virtues, keep calm by dint of remembrance of our real self, and cheerfully getting through this ugly situation, vanquish him by treating him with love and respect. Wisdom does not consist in getting wounded with indignity, however, bullet-like it might be, or in being burnt to ashes by anyone's remarks. To cry like one overpowered by Fate and say, "My mind is distressed ; my heart, it appears, has begun to stop, my brain refuses to work" is not a wise man's way. Aren't such men as these like so many buffalos who do not run away from the line of fire or bullet but look on sheepishly and never attempt to be safe ?

Have a spirit of detachment towards this world

Several times, events take a singular turn. Because a good turn done by a man to others is not recognised or properly appreciated by them, he thinks that he has there-

by been slighted or even disrespected. For instance, there is a man who has brought up his children with loving care and spent a lot on their education. These very children, when they have grown up, regard him (their father) as orthodox or backward and themselves as modern or advanced, with the result that they do not carry out his wishes or pay proper attention to what he says. The man (father), therefore, is pained, and says to himself, "How strange the world is these days ! The very ones whom I brought up on my hard earnings, do not respect my wishes nor show proper regard to me. Even in presence of others, they pass by what I say and thus insult me. People then say that the children of Mr. so-and-so are worthless ; they don't care a fig for him." Now, if we reflect rather deeply over this matter, we find that it should not cause any mental upset, but should be regarded as a testing ground for the qualities of non-attachment and resignation, which are two highly valuable gems. When the man himself admits that times are changed, he has no reason to feel pain or unrest. He should be able to understand that the present era, which goes by the name, *Kaliyuga*, is the age of degeneration, when character is low, and people areu ngrateful, fallen from righteousness and are disregardful of their duties. The best that can be expected of them is that they would brush aside father's advice or views by labelling it as conservative. In the age that is rightly called *Kaliyuga*, divine ways are conspicuous by their absence, and even this *yuga* is fast nearing its end. Man has reached the depths of unholiness. We should not be surprised or grieved. For, has not the world turned unholy and

vicious ? Is it not futile to hope for loving and happy contacts ?

Hence, a wise man should make himself realise that whatever happens to him is a means of eaching him to shun attachment with things of this rotten world and to attach himself to the Supreme Father, the Supreme Soul, Who is his truest Friend. At present, all souls follow the behest of *Māyā*, and those whom he considers to be his children are not his ; they are the offsprings or the young ones of *Māyā*, while he should keep God ever in his memory because he now belongs to Him. Doing even his daily routine in this spirit (with this awareness), he should be filled with the spirit of resignation. He should not recognise or form any mental link with this routine but spend his life in a spirit of dispassion.

How to Forget and Forgive and Free the Mind of Vain thoughts ?

ONE common cause of peacelessness is that, every now and then, man remembers and then recounts the story of the sorrows of his past. Let us take an example. Man would say to himself, "Such and such a person has not treated me properly ; another has not helped me when I needed his help ; one of my sons has not obeyed me. Mr. so-and-so has defects of such and such a kind......" In conversation, he relates with pain these things of the past. We might as well say that constant repetition of these stories makes painful effect to last much longer even though the man who re-capitulates them does not seek this. One who recounts such stories, opens, as it were, the sad chapters of his biography and reads and re-reads them, as if he is reading Shrimad Bhagwat – God's biography, or the *Manṭra* and formula of Beatitude or the 'True Story of Satya Narayana.'* He who has this habit, succeeds in confounding his own self, and, holding the wrong end of the stick, like an owl's body hanging head downwards from the branch of a tree and asking loudly for help and entreating passers-by to put him straight !

Collect flowers instead of thorns

In order to achieve peace, man should learn that these feelings of his are like those of a person who plucks

*In India, people read these stories to get peace.

thorns by choice instead of collecting flowers, and inflicts pain on himself. The sting of one thorn is hardly out when another thorn—hard and sorrowful event—comes up on the surface and wounds our feelings, rather opens old sores. If I, now and again, apply to myself the stinging memory of past events, my mind will be filled constantly with them, which will fester, producing, in course of time, a cancerous growth. Being suddenly reminded of these events and consequently pained, or not forgetting them for sometime, all this indicates that the thorns are still there. Now that my aim is peace and I have to achieve happiness, I shall remove the thorns and burn them up in the fire of yoga. Do not wise men pluck only the flowers, casting aside the thorns ?

Consider the past events as ghouls

The word '*Bhooṭa*' in Hindi means : that which is past as also evil spirit that possess anyone. You get what you feel or ask for, and, naturally, he who rakes up the past (*Bhoota*) wakes up these evil spirits and joins their fraternity. Hence, he who has the bad habits of remembering the past, should realise that the unpalatable happenings of the past are like so many evil spirits. We should not remember them ; otherwise, our disposition and ways will be like those of evil spirits (ghouls). Thus we should regard past events as ghouls and try to be rid of them. We should look forward because our feelings and actions should be as good and as bright as the life we have to lead according to our ideals. And, it is plain to see that our future shall be determined by the quality of our actions.

One who recounts the past events is left behind

We should never, even for a moment, lose sight of the fact that this world is like a drama, or say a stage, where, on a screen, there is all that we see in this world. The reel of this film goes on rolling itself out as moment follows moment. To revive past events in memory is like trying to unroll that part of the reel which is rolled up, and, obviously, that is not the way to watch a reel. Hence, we shall continue cheerfully watching every scene that rolls by in the course of this drama. If we try again and again to remember the past, we would miss the events to come and thus be left behind. Man has, therefore, to observe as a neutral observer all events as they happen and not get entangled in what has passed as part of the inevitable, nor ever stick to its memory.

Let the past be past

There are occasions when man thinks of the past and says to himself thus : "such and such a person did not behave with me, as he did not help me in a law suit which I lost..." Several other things also come to his mind. In these circumstances, he ought to know that the affairs he his thinking of, belong to the time that does not exist now and the person or persons, he refers to, are all now changed owing to the passage of time. Conditions have suffered change. The fruits of my *Karmas* in that respect I have had, till nothing is left now, and I am not what I was then and I must also welcome change. That event in question was the result of some *Karmas* of mine. I have had what was due to me, and to think of it again and again would be simply to protract the duration of

that pain, as one would lengthen out, as they say, the thread of a painful existence. Does not this kind of rumination mean that pain and restlessness are loved by me, for otherwise, weaving a texture of pains would be but useless. But normally that cannot be because everyone wants peace and happiness. Like all others, my object is to achieve these two, and so what I have been doing all along, in fact all my occupations have been wrong. Man should realise that what is past is past, the old world is dead and that he should put in his best to build his future. He should not foul the atmosphere and weaken it by introducing the memory of bad things of the past. He should not only not disseminate sadness but work out methods of achievement of happiness.

One should pick up pearls like a swan and not behave as a crow

Everyone has observed that a crow perched on a scrapheap gets busy, breaking its surface, whereas, the well-known saying goes that a swan picks up pearls or it leaves aside water and picks up milk instead. Hence the way for man is clear. Does he, like the swan that picks pearls, find it joyful to adopt virtues, spotless as pearls, or he likes the crow that sits and feeds on dirt? Shall I prefer being called a swan or a crow? Obviously, the swan's ways are, all of them, likeable. Hence, raking up painful events which are like so much scum, and cawing and calling others to the heap—this habits of drawing people's or one's own attention to dirt—should be renounced at any cost.

Man should learn lessons from one's own past. But, we should not repeat its chapters only to learn by rote. It betrays mental weakness to repeat past events, and this amounts to reversing the course of efforts and leaning backwards. Hence, those, who are desirous of improvement, should gain experience from only past and should, at the same time, march onwards to the goal.

Time goes on ceaselessly

Besides, one should not forget that time is never at rest, recording every second as it passes. In man's life, events follow one another to form what is called his past. If I spend my present time thinking of the past, I shall rue the fact that the present too has slipped out of my hands, and I have wasted my time over thinking of things now extraneous to me. Now I have thought of my Master. The previous period was lost in grief while the present one is being lost in memory of it. So, instead of wasting my time over the memory of the past, I should think of the timeless *Purusha*, The Supreme Soul, because it is remembrance of Him and Him alone that brings happiness and renders every moment of our lives highly valuable. Instead of saying to myself, "He has not been good to me", I should learn to think that whatever has happened to me is the result of my own actions, and that I should leave off thinking of people of that sort or what they have done to me so that I devote my attention to the Supreme Soul, our Father on High, and to regulating our activity by the norms of goodness. Otherwise, the score of useless thoughts and feelings as also of *vikarmas*—wrong deeds—will go on increasing. An ever-growing

burden of arrears! Considering Time to be an ever-moving meter and our past to be but the result of our own actions, we should take care that we do not indulge in the useless occupation of increasing our burden of the past but that we square up our past accounts also by our own efforts. We should realise that by recalling to our mind the actions of others, we shall lose our own happiness. Instead of reflecting on defects in others and misery suffered in the past, we should reflect on the Supreme Father as otherwise all our life shall have been wasted.

What things of the past should one remember ?

Man should utilise this habit of remembering the past in another manner, and that is repeating to himself the true history of the five *yugas* of the World Cycle. This means that one should think thus : "I was first of all in *Paramdhām*, from where I came here to be born in the Elysian—world of deities, i.e., in the paradise, and there I enjoyed for the period of 21 lives in the deity-sovereignty in *Saṭyuga* and *Treṭāyuga*, characterised by purity, peace and prosperity. Later, as a result of having become body-conscious at the advent of *Dwāpur yuga*, vices, pain and unrest entered into my life. As vices gathered force in the form of sex-lust, anger etc., peacelessness and sufferings in my life increased too. In order to get rid of them, I performed sacrifices, austerities and engaged in acts of idol-worship, but I could not free myself from their grip. At present, there are, in this world, extreme degradation and pain and unrest. The world, of which I am inhabitant, is Iron-aged and vicious. Having passed

21 lives in *Saṭyuga* and *Treṭāyuga* completely happily, and 63 lives in *Dwāpuryuga* and *Kaliyuga* in sorrow and misery, I am at present passing through the 84th life. This is my last life in this cycle, because *Kaliyuga* is going to end, with atomic world war and civil strife at its heels. All souls have to return to *Paramdhām*, and we have to become pure here by means of *Gyān*, *Yoga* and by the acquirement of divine virtues. Otherwise, we shall have to endure punishments for our misdeeds in the court of Dharamaraj—the Supreme Adjudicator. Therefore, I shall try to become, once again, righteous and holy by means mentioned above, and qualify myself thereby for heavenly deity-status...". He, who endeavours to remember his past and his present in the manner, explained above, in accordance with the principles of divine knowledge, can achieve true happiness, both here and hereafter.



The Way to Peace When One is Diseased

HERE, in this world of vice and misery, everyone suffers from disease at one time or another. During illness, he is more or less in pain and remains grossly body-conscious. He then does not derive joy from the remembrance of God, the Supreme Father, because, ordinarily he cannot. The question, therefore, arises : how can man, when taken ill, manage to be in intellectual communion with Him ? Below are mentioned a few useful hints to throw light on the answer to this question :—

The way to remain in Yoga when one is diseased

On the basis of the experience of a large number of persons who keep company of religious people, it may be said that if man in illness depends on *Gyān*, he can transform disease into yoga, which means companionship with God. With the help of divine knowledge, he can find rest in the spiritual state and gain physical health. A wise man should therefore, take to yoga rather than think of his disease. Instead of a groan (indicated by the exclamation—*Hoon*, which also means : I am) there should be the utterance, *Atmā Hoon*, meaning : I am a soul. No ejaculations of pain, but invocations to God with the firm faith—I am a soul. Similarly, '*Oh*' or '*Ooh*,' could, by dint of divine knowledge, be replaced by 'Om' or '*Om Shanti*'. He may not say, 'O' or 'alas,' while he might very well say, "O Shiva, my Father, my Creator !" In other words, '*Hai* !' may become '*Hey* God' ! With a

little effort of this kind, his mind would move from pain to the Pain-killer (God), and he would get used to be transported, as it were, from his body, which is made of mere matter, to the Supreme Lord and he would, thereby, experience happiness. The ill man's mind should not rest in thinking of the body, (तन) but be fully concentrated (तन्मय) on Him. He should not make entreaties to Him, but remember Him lovefully. He should not tear his hair or beat his breast ; but think of Him who is always benign. This thought of His beneficience will effect a wholesale transformation in him and he will find that an otherwise very painful and serious disease is felt as only slightly painful and as insignificant as little prick of a thorn.

Remember Him, who is the Rama* of Ramachandra (of *Treṭāyuga*) also and is known as Rameshwara or Shiva and bestows on man inner repose (restfulness, indicated by the Hindi word, *Arām*—आराम). So, if man cannot go to sleep and experience restfulness, he should not complain, as he is in the habit of frequently complaining, that he didn't have rest. On the other hand, he should try to have in himself the feeling for Rama, saying *Aa-Rama* (आराम !) meaning to invoke *Rama*. Thus, instead of crying for and being anxious about getting rest, he should practically find rest in thinking of *Rama*. So, the method is simple. He should take care of his body and put himself under proper-treatment for any illness that comes, but, all along and quite independently of what the condition of the body is, he should make his thoughts flow in

*Incorporeal God who is Himself ever-peaceful and who bestowed lasting happiness on king Rama also.

the channel shown by the Divine Knowledge. That way is always towards or about God. For instance, if a man has pain in his legs, he should get it treated and, at the same time, be happy in the thought that God has granted him *yoga* and Divine Knowledge and, on the basis of these, he can now stand on his own legs, i. e. can depend upon himself and make his future bright. He can achieve peace and happiness to last him for ever. If he has a disease of the heart, he should easily think that he has found God—*Sweet-heart*, whom he loves whole-heartedly. If he has sore eyes, he is reminded of God who is benign and has granted him the *eye* of knowledge, also called the Third eye. If the ear is involved, he might tell himself that God has given him ears to listen to His divine and valuable instruction. So with his arms. Isn't he now proceeding to, where he is equipped not with two but with four arms, has double the strength of human beings, and is, therefore, fit to hold the conch, the wheel, the mace and the lotus like Shri Narayana among the deities. The forehead would take him instantly to the idea of precious gift of divine judgement the Supreme Soul has granted him. If his life-breath or any of the vital airs (*Prāṅa*) is involved in disease, then he should think and feel that he is now dedicated to God who is the Lord of Life (*Prāṅ-Nāth*), and that his faith will lead him to Supreme well-being. Thus, he will surely obtain peace from Him who is the fountain-head of all Peace. His concern for his body will be transformed into divine contemplation, and will become a source of spiritual or transcendental joy. A person of this calibre will acquire bliss by taking disease—*roga* (रोग) to be a means of getting

time for *yoga*, i.e. remembrance of God.

The disease is of the body. Why should the mind get involved at all ? The mind is meant to do the job of contemplation, specially that of divine knowledge. Thus, working on these lines, he should dissociate the mind from the body, which may be likened to a cottage where he, a hermit, should engage in *yoga-tapasyā*. Any trouble with the eyes should lead him to think of view of God Shiva who has three eyes. The head, if involved in disease, should remind him of the double crown of sovereignty on or round the head of the deities, i.e. of the line led by Shri Narayana and Shri Lakshmi. A bad throat need not, in fact, stand in the way of his mind going over to thoughts of Saraswati, Amba, the goddess of divine speech. If his arms are in pain, he should forget them and concentrate on the idea of his own endeavour in the field of *Gyān*, because arms are a symbol of activity and strength. Weary or broken legs should make him hale enough to think that the path of Godly Remembrance is trodden by means of the mind and intellect, i.e., without the use of these two legs. If the whole of his body is in pain, how very soothing it would be to be luckily reminded of the colossal body known as *Virātrupa* (विराट रूप), which is used as a symbol of this vast world in the form of a vastly big body, and to be then led to search for divine knowledge. Thus, he will forget all about his illness. His mind will be estabilised in the self, sucking peacefulness from it without let or hindrance. If, in spite of individual treatment, health is not restored, he will at least have succeeded in becoming stable intellectually and spiritually.

Attachment is generally the cause of Disease

Only deep reflection should reveal that disease (*Roga*) has its origin in attachment (*Rāga*). One man has weakness for a certain kind of dish while another has such deep longing for witnessing cinema-shows and visiting clubs that it wakes him up now and then at night. A third man loves the physical charms of another person, and is deeply attached to him. There is he that loves to take tea several times every day, smokes many cigarettes, wears good dresses, drinks coca-cola a number of times and eats sweets of various kinds without any restraint on self. There is he who has a liking, usually a foolish liking, for a special kind of dish or fruit of a particular variety; someone may be loving a certain person, be it man or woman, for the name and the form he or she has, and thus destroying his or her own spiritual might. So, this kind of attachment, which manifests itself in different forms, brings about mental and physical enervation and creates diseases of various kinds.

Similarly, the feeling of enmity opens a door to defects; i.e. defects in blood. Bad blood means ill in all. Ill-feeling is not alone in this case; it causes illness giving rise to Flatulence, gastic troubles, nervous diseases, etc.

Animosity gives rise to several different diseases. Therefore, he who is taken ill, should learn to know which are the attachments and ill-feelings which he is involved in at present. Identifying these feelings to be the cause of illness, he should try to remove them. Effort in this direction will abate his illness more or less, and sure enough, make him tranquil. Thus disease will also become the means of spiritual health and of improvement of

the soul. His attention will thereby turn to his own mind and nature rather than to his body. In order to effect a transformation, he will turn over to the sweet remembrance of the Supreme Soul and experience peace.

One should not fear death but remember God, the Deathless

Besides this, he should understand that under the pressure of the feelings of attachment and enmity, different ramifications with people, based on contacts, are formed, and that his register of actions has been born and has grown, and that, therefore, this illness of his has become a means of squaring accounts till the register is closed. He should consider that it is a matter for joy to find that the record of his activities in respect of his friends and relatives, of the doctor and several others, bound to him by the ties of action, is getting cleared. In fact, all that is still on record is being settled and thus wiped off by means of his physical suffering in accordance with the pre-determined course of World Drama. Does not one, who pays off all his debts, have a feeling of achievements ? So, looking at one's illness from this stand point, he will not feel depressed, but be duly strengthened for his tasks. He should feel happy.

Even during illness, man should not lose tranquility out of fear of death, because the soul was originally without a body ; it took on a body later on and, sooner or later, it has to get rid of the body. Besides, even if the body is to die, it is a joyful event in as much as when one is freed from the bonds of a diseased and worn-out body, one shall get a fresh body to live in. Hence, he

should not lend himself to morbid thinking but should consider himself dedicated to God. Ignoring Death, he should remember Shiva, the Supreme Soul, who has overcome Death. Man achieves a very high state by shaking off his motral coil in remembrance of Him. And, as for as his future well-being, goes, the Supreme Father will Himself endow him with good opportunities of improving himself spiritually.

A person, who is seriously ill, or so to say, is at death's door, should reflect in the following manner : "This time I am being put to the test. At this point, I should not be swayed by attachment to my friends or relatives or even to my body. On the other hand, my mind should be linked exclusively to Him, the Supreme Soul, who bestows bliss on us. In other words, there should be no vestige left in me of attachment ; it should be filled with the memory of what Iam. A midst the pangs of death, I should be attuned to Him so that finding myself in His lap, I breathe my last. O joy ! that in these my last moments, I have undisturbed and clear memory of Him, the Supreme Soul, who is the sole-giver of bliss. In this consists my good fortune." Possessing thus the virtue of toleration, man should, before he dies, become dead to the merely physical, i.e. he should detach his mind from anything that has relation to his body and the organs of actions, and draw singular joy from Godly remembrance like one in the lap of God Himself. It is this Godly remembrance that carries deities far and speedily, and takes all beings at last to Paradise. An ill man is called a patient, and he also is regarded as patient who endures with patience, i.e. who has the virtues of

toleration and courage. Hence, the ill man's prime duty is to be tolerant and to be so, he should be stable in remembering the Supreme Soul. In this way, he will surely obtain Peace.

God-Father Shiva Says

"DEAR Children, the establishment of peace in the World is my responsibility but to co-operate in this task is your responsibility. And, I ask you for no other co-operation but that you become holy and righteous by thought, word and deed, for peace and spiritual solace come only through *Purity*. Come, children, you give Me your vices and your evils and, in their place, I will bless you with the valuable gift of real wisdom and virtues which will bring you constant peace. Children, I don't ask you to give Me anything which is useful to you but I ask only for your bad proclivities and your evils which have led you to peacelessness, and of which you are tired and sick. Children, I ask you for no trouble-but some effort on your part only to receive and hold carefully, lovefully and firmly the golden gifts of purity and virtues which I give you but which, I find, you more quickly and easily give up than you receive !"

—:o:—

How to Maintain Peace in Face of Poverty ?

POVERTY becomes at times a powerful cause of misery and unrest. The poor man says to himself, "Unlucky and helpless as I am, I cannot command respect not to speak of being glorious. It is my poverty that stands in the way of fulfilment of so many needs and wishes of mine. The poor man's life is no life !" Giving a long rope to thoughts like these, he passes his life in sighs and, owing to ignorance of his high relationship with God, regards himself as poor and unworthy and becomes unhappy. Limited means should not make man lose peace of mind. He should work honestly to earn money and, at the same time, think that wealth is of many kinds. Time, to quote an instance, is also money. Good conduct, holiness, culture—these also are highly prized wealth which only the very few fortunate possess. Wealth, in the form of knowledge, is imperishable andis, the refore, considered the best kind of wealth. So, even though he has not enough of money; he possesses wealth of the highest kind. He is, therefore, wrong in considering himself unlucky, penurious or helpless. Even if he possesses no wealth of any kind whatsoever, he raises his grateful thanks to God. He is the child of the Supreme Giver, the Overlord of the Three Worlds, the all-powerful Supreme Soul. His Supreme Father lacks nothing. And, if he is, at this time, down and out, it is due to having severed his links with God and getting degraded by the vices, which hold him in their grip. But, this state of

affairs is going soon to change. For, he is now bent on linking himself to God with true love and set on earning all kinds of wealth by personal effort.

Thus, even in poverty or penury, man should acquire wealth in the form of divine knowledge, by means of which he will have purity as another source of wealth and will become qualified to offer thanks to God. By means of efforts, both material and spiritual, he should have in him the means to acquire true wealth.

One should not think low of himself but should think of God

No one should look down upon himself. He should, on the other hand, reflect in this manner : "Now-a-days, no one is so rich as Shri Narayana and Shri Lakshmi were. In comparison with them, all of us are beggars and insolvent. Bharat, that was once the crown of all countries, has poor and impecunious Government that asks for aid from other countries ! Even America, today the most highly advanced and the most wealthy country, has not the wealth that lies in happiness. Thus, people there also are in dire need of peace. Among individuals, there are those who, though rich, do not have the wealth of leisure or that of character. And, very few people possess the purity of thought, conduct and food which is recognised as the best kind of wealth. So, I should remove from myself any feeling that I am indigent and dependent upon others and, having done so, I should then earn abundant wealth in the form of divine knowledge, purity and peace by the right use of time and opportunities which also are kinds of wealth. Divine knowledge

is not only wealth, but also the means to uncountable wealth in the future. It has been appropriately said thus about this kind of wealth, i.e. about divine knowledge: "O my Dear friends, I have here in my possession the wealth that there is in the name of Rama. Every day, it increases quickly; it multiplies many times over. Dear heart, how happy I am! I have what is the only thing worth having." So, it does not matter if I have not what is commonly called wealth from the material point of view. I should never be tired of being deeply grateful to the Supreme Father who has bestowed on me divine knowledge and noble character which are the best form of wealth imaginable. Thus, He is rendering me eligible for heavenly sovereignty by granting me, in addition to the gift marked above, the means of yoga.

The rich think of wealth, you think of God, the Wealth-Giver

Those who are very rich, have their attention directed the whole day to money, interest on money, bank balances, bargains and other allied things. In short, their communion is constantly with material wealth in one form or the other. They have no time to remember their Father. But, he who has not much wealth or is moderately affluent, can link himself to God by intellectual communion, and earn prosperity and happiness in abundance. He is comparatively greatly fortunate because his yoga is of a high order and his achievement immeasurably great.

As against this, observe how the wealth of the very wealthy people is spent. On the one hand, they spend

sizeable sums on marriages, honeymoons, the pictures or other allied spectacles, and on beautiful and pleasing materials or for sexual indulgence. Besides these trappings of sensuality, they are influenced by the passion of making huge improper profits and take to adulteration or black-marketing in articles of common use, dishonestly in preparing income-tax and sales-tax returns, and to bribing authorities to obtain permits and licences. Often enough, they are haughty because they have come to have excessive wealth, and in order to maintain their prestige and pride, they spend on otherwise useless customs and adornments to put forth a big show. To their earning, they have their own attachment and their attention is directed, without remission, to the articles they buy with their money. Their minds are, so to say, glued to those things. Thus, when they are intoxicated with riches, and have savoured the very essence of greed and are sunk in or soaked through and through with attachment, they are in a rage when anyone of their desires is not fulfilled or when their instructions are violated by anybody. In this fit of anger, a rich man would file a suit against one, be un-even with another or, have his revenge against a third one, either through the police or through hired hoodlums. No expense is too high for him to translate his ideas of retaliation into action. If nothing of this kind offers itself for an outlet to his ill-temper and petulance, his money would flow away over cigarettes, over dainty bits, or over pampering his palate with other tasty things. In short, his wealth is used up in answering the call of the vices. What they earn from occupations of this kind is sin and sin alone. From the stand-point of good

karmas, they become paupers, and thereby invite uneasiness by yielding to vice. Man must have either his mind, body or wealth to employ for the purpose of doing an action whether good or bad. Hence, those who are very rich, purchase vices and vicious impressions with the money they have, if they have no Godly knowledge to control or restrain them. Today, there is hardly a rich man who is not given to vice, and so, all people are restless. On the other hand, he who is moderately rich should think that it is all to the good that he is not very rich in this last life because he is thus safe from bad actions. I am not intellectually in communion with the jobs of the household or of my other possessions. For me, it is now easy to employ my intellect in remembering the Supreme Soul who is the bestower of true wealth, all because my faculties are not entangled in worldly compulsions to any appreciable extent.

The lesser the wealth the fewer the vices !

Learning thus from his experiences, man should be able to observe cases of people who are very rich and have the wherewithal, i.e. *Artha* as it is called in Hindi, for the purposes of life. They employ this wherewithal for purposes of *anartha* (in Hindi it is the antonym of *artha*) i.e., contrary to the purpose for which wealth is meant to be spent. He should know that he is safe from wrong ways as God has made him understand the real meaning of all actuality. In other words, He has made him have a vivid picture of what is meant by the soul, *Brahma Tattwa*, the Transcendental World, deities, the mind, action, renunciation, yoga, salvation, etc. So, he

should think thus : "If the generality of people have what is called money, I have true wealth in the form of divine knowledge, which puts an end to inequality and sorrow. They have wealth but they have not their feelings under their control. Their self has been, as one might say, seduced by wealth, lack of peace and the entanglements of the world, whereas my inner self is joyful, peaceful and stable, and is thoroughly well-placed firmly in remembrance of the Supreme Soul and, consequently, imbued with bliss. They may have hoards (*kosha*; कोष) of wealth, but they have not contentment (*santosh*; संतोष). They are always looking for more and more of wealth. They have wealth in the form of money, but I am rich in contentment. Even with a little of money I find peace and happiness but no amount of money, however large, would satisfy them. In short, they have an insatiable longing for money. They may have enough and to spare, but they are still hungry for more and more. How awful !"

Mammon is not for you ; why don't you be God's

It would be easy for anyone to think thus : "My condition, if it is financially low, has taken this present form to ensure me God's many secret gifts. This is because I am not involved in the several kinds of distracting engagements which a very rich man has to go through during the day. I, therefore, find myself absorbed in contemplation of God as My Lord, instead of constantly reciting, as the rich people recite to themselves, the words: 'money, more money !" If I had been very rich, I would have been so greatly absorbed in thoughts of material things that I would perhaps never think of sucking in the

ecstasy of yoga. But this penury is a blessing in disguise for me, for it has turned over my thoughts to God. So, I conclude with joy that I am neither miserable nor unlucky; rather, there is none so rich as I am, because I have amassed untold wealth in the form of Godly remembrance. The world, as it is at present, is for the rich whereas I, though poor in that sense, have *Bhägwān*—God Himself, the lord of the Universe, to bank upon. He is all joy; my state is not one to cause me any worry. The world to-day may not respect me, but I have honesty and, on account of my piety, which is the true income that one should have, I shall surely have a respected position in God's great Audience Hall. I should not, therefore, consider myself a pauper but should regard myself as righteous and religious, earning without interruption the wealth of knowledge, purity and peace. Inspite of my limited means, I should consider myself very lucky in as much as this wealth of divine knowledge and purity are the best of God's gifts, which only the very lucky obtain."

You may have less money, but you can have more means

Reflecting in this manner, man should keep contented and be well-pleased with what is instead of pining for what is not. On the basis of the divine knowledge gained, he should realise that, though his worldly means are limited, he has gems of knowledge and wealth of spiritual efforts to enable him to rise in life. By means of these, he shall become very rich and continue to be so for 21 lives, and be fully happy and untouched by any pain or unrest. Hence, he should fully carry out God's instructions which

are that he should be a yogi and holy in his ways. Pledging himself to a holy life will ensure him noble gains sooner rather than later. He who lacks wealth should promise to be pure, and be thoroughly true to his word, and the time is not off when all his sorrows shall have ended. He who fulfills his promise is bound to have promising future and excellent results.

What we observe these days is contrary to what man ought to do. They, whose means are inadequate, excuse themselves by saying that an empty stomach does not allow of religious worship (*Bhookhe Bhajan nā hoi Gopala*) Whatever time they find, they spend in preparation for making money, in eating and then earning again. They have no leisure to receive Godly knowledge or remember Him. Strangest of all, they would say, "It is this yoga, and the allied exercise that have reduced us to poverty. Those countries where people turn away from yoga and similar occupations and attend to business, factories and other means of making money have now become very rich, and have, consequently, gone far ahead of us." But, such people as make these declarations, do not understand that wealth is not the only object of life. It is a means and not an achievement of life. The aim, in other words, the success in life, connotes complete peace and happiness. Wealthy countries of today are not blessed with complete peace and happiness, for the very simple reason that fear of bombs is ever present, augmented by the fires of vice and the passion for enjoyment. The prime cause of unrest, pain, poverty, etc. is that man has forgotten all about himself and about the Supreme Soul. Even those who remember God, do not, in many cases,

know Him well, and they do no good action. Hence, the need today is that man should be able to acquire knowledge of the Supreme Soul and also of the abstruse ways that actions once done, take to produce results here or hereafter. There is also as much need of his becoming stable in remembering Him with the aid of divine knowledge, and being righteous in actions before he endeavours to earn wealth. Then alone will be ended the present-day scenes of unlawful gain and pillage, greed, vice, unrighteousness, and evilful injury to others and the unrest that has bedeviled people's minds. Everywhere you would then see happiness and affluence. You will have peace and plenty and should have no fear of the rapacious rich.

Give the wealth of knowledge to others if you wish to be wealthy

Everyone should try to understand well the significant fact that he earns wealth by means of his actions here or as a result of his charitableness in his previous life whereby he is born here in a rich family. And, if he has not given anything in charity in that life of his, he shall have now to work and to earn wealth. But, if he is aged, diseased or infirm or is unable to do any work owing to some circumstances, peculiar to him, he should do the righteous deed of acquiring divine knowledge and transmitting it to others and advising them on the employment of this knowledge in daily life. By this means of making this excellent gift of divine knowledge, he will surely obtain happiness in heaven. And, so far as his present life goes, the Supreme Soul, who is the Ocean of know-

ledge, will Himself arrange the means of livelihood for him who is religious and propagates true knowledge founded on logic, because it is the bounden duty of every member of society to do this great service to people.

When people worship Shri Lakshmi and Shri Narayana, asking for grant of wealth, they should try to know how these became worthy of worship and so wealthy as to fulfil the worshippers' wishes. How did those whose currency was valid and whose writ then ran, were born in a royal family ? What was that doctrine of action that worked in this respect ? Shiva, the Supreme Soul, has made us learn that Shri Lakshmi and Shri Narayana, who were respectively Jagadamba Saraswati and Prajapita Brahma in their previous lives, had earned highly useful divine knowledge in abundance, and given generously to others. Secondly, with respect to the fact of birth in a royal family, *Bhagwān* Shiva made it clear to us that those who are born in royal homes, have, in their previous existence, given away wealth to poor people.

Thus it needs no extraordinary ability to understand that he, who equips people with the badly wanted two virtues of peace and purity by giving them the wealth that divine knowledge is, will undoubtedly come to possess happiness that deity-sovereignty brings with all its additional comforts. Therefore, divine knowledge transforms a pauper into a nobleman, and man should, without delay, start acquiring it and never have feeling of pain and unrest.

Shiva, the Supreme Father says, "Most surely will this unrighteous world which is fallen into irreligion, misconduct, false knowledge and is divorced from God,

meet destruction in the near future when bombs and the dogs of war are let loose. Those who have amassed wealth shall lose it, as the popular verse* says, by its being confiscated by the Government, stolen by thieves or be missed in the debris of fire and earthquakes!" He alone will reap its fruits who uses it for divine ends. In a few years, material wealth will become useless, while those who have acquired the wealth of knowledge, will be the only ones contented amidst the surrounding calamities. They alone will have a bright future. Learning these priceless truths, man should not waste time, but pass these coming few years in contentment and due endeavours, and make his life successful by acquiring the wealth that there is in divine knowledge, Yoga, purity and good conduct.

*किसी की दबी रही धूल में, किसी की राजा खाय ।
किसी की चोर लूट गये किसी की आग जलाय ॥

World Peace and Peace of Mind

Seeker—Sister dear, the problem of World Peace is the biggest problem of the day. Take the example of India. India has two enemies—China and Pakistan. Conditions of other countries also are about the same. Their armies stand poised for war. Lethal weapons and atomic and hydrogen bombs are there to be used in these wars. Between the armies of Israel and of the U.A.R., skrimishes take place now and then, while the Vietnam affairs have not yet completely calmed down. Between the great Powers, Russia and China, there are disputes. Tension between West Germany and East Germany has also not been eliminated for ever. In short, everywhere in the world, there is the atmosphere of discord. Bharat is no exception. Here, now and then, there are firings and lathi-charges. Clashes between the police and the masses are too common. At all places, the atmosphere of strifes is being built up. Sister dear, in the domain of divine knowledge, is there any solution to this wrangle ?

Brahma Kumari—As you now know, the divine knowledge is there to ensure peace to man's mind and to the whole world ? Its aim is to equip us so that a new world, in which unrest does not at all exist, is made. But, its laws and view-point are unique.

Even others, not acquainted with this system of divine knowledge, are employing several methods in order to establish peace in the world. For example, religious-minded people perform either *Rudra Yagyas* or hold

Peace Conferences, called *Shānti Sammelans.* Presidents of various counrties hold what are called Summit Conferences and discuss ways and means of effective disarmament. Some countries have already set up *Shānti Senas,* i.e. Peace Corps. The U.N.O. also gets, now and then, engaged in its own ways to work for Peace. But we observe that as strenuously and frequently people invoke Peace, so quickly does Peace fly away. Inspite of numerous efforts people are getting farther and farther away from the goal. Now-a-days, Governments, each one of them, are increasing their expenditure on Defence and are building bigger stocks of arms.

The fact is that evil does not die unless and until it is pulled up by the roots, whereas efforts made now-a-days touch just the fringe, like lopping off a branch here and a branch there of the Tree of Discord. Its roots, its stem and its numerous branches are growing apace. This reminds me of an event that occurred sometime ago in my neighbourhood.

A few years ago, near a drain pipe in the wall of a house, next to the house in which our divine service-centre is located, a *peepal* plant began to grow. In the beginning it was thin and soft, and a small twig cropped out of the wall. The owner of the house did nothing effective to root it out. By degrees, it grew in size. He would just come out, say once in a fortnight, and hew the projecting part of it with his axe, but the root lay safe inside the wall, growing strong and spreading its tentacles. Sometime after, one fine morning, the wall crumbled down, causing a huge loss !

What is meant, therefore, is that the growth of an evil

cannot be stopped till its roots are taken out. Exactly this applies to the case of World Peace. We have to reach the roots of this problem of world peace in order to solve it.

Seeker—Pray tell me what is, from your point of view, the cause of this situation ?

Brahma Kumari—Viewing in a casual manner, we find that there are about eight main causes of discord in the world. And those eight causes have their origin in some thing else.

Class Differences or Differences of Economic idealogies

One of the eight causes mentioned here is Class difference. The world is divided into 'haves' aud 'have-nots'. Now-a-days, in Russia, China and the other Communist countries, people consider themselves leaders of backward and poor labourers while they recognise America, France, England etc. only as capitalist countries. In the domain of economic policy, there are two schools of thought, and in certain cases, there is severe conflict between these two schools. The troubles in Vietnam, Laos, Cuba, Bharat, China etc. are due to class differences. In Bharat, you find the Communists and the factory-owners or Communists and the right-wing parties pitted against each other.

Political Differences

Political differences are another cause. Inspite of the fact that both Russia and China have the same economy policy, they are preparing to fight with each other on account of their political aims. Even in the Congress, in

Bharat, there are several groups set against one another. Among the other groups outside the Congress, there is constant war fought by means of posters and newspapers, on platforms or in assemblies on political grounds. 'No-confidence motions' are tabled against one another and imputations against individuals are getting so common that peace is disturbed. The politics of today is free from the control of Right and Justice, and is based upon machinations and self-interest. So, political groups, with their different aims and objects, are very great factors of discord. It is Political leaders who have, in some cases, demanded separate statehood and incited the masses to cause disturbances in the country so as to achieve their object. Not only this, resolutions are passed, demanding the annexation of certain parts of a country outside one's own. And, when opportunity offers itself, they, on one pretext or another, ask the businessmen to observe *Hartāl* and assemble so that inflammatory speeches to excite the public are delivered.

Religious Differences

Religious differences provide another cause. Strifes between the Hindus and the Muslims have continued, even after the British left India. The partition of India between Bharat and Pakistan had its origin in Jinnah's code of religion. As a result of this difference in religion, Partition was accompanied by bloodshed. One of the main cause of the dispute between Israel and the U.A.R. is the religious differences between the Jews and the Musalmans. Communists look upon religion only as a show, a pretext for fleecing the workers and thus they incite them against

religion. Leaders of a certain religion severely criticise the advocates of another religion, and succeed only in creating hatred among people by means of irresponsible criticism, religious carricature and calumny through their own newspapers and journals. There is so much of conflict based on religion that the devotees of Rama quarrel with those who worship Krishna. So do the Shaivas and the Vaishnavas behave towards each other. The Christians denigrate the Hindus who in return oppose any permission to the Christians to preach Christianity. On the question of what is *Dharma*, man has become hostile to man in word and deed, and fights wars. In Religious assemblies, held now-a-days, the leaders simply get involved in bitter academic disputes and impolite discussions. And that, which should be the means of ensuring Peace, has thus changed its shape and been deformed only to be a constant source of antagonism.

Caste Differences

Difference of castes is another factor to be reckoned with. For centuries, differences of high and low caste have existed in Bharat. Sweepers, who are considered *Shudras* (low-caste) by the villagers are not permitted to draw water from their wells. They cannot cross a Brahmin's way or move near-about him. Among the Thakurs, Jats, Rajputs, etc. there have been disputes. Even in highly advanced countries like America, there are, even today, disputes and fights between the Negroes and the other communities. Harijans and high-caste people have not ceased to be free from quarrels. Strangely enough, in the North and the South, in the sub-continent of Bharat, there is, even today

mutual hatred based on caste-differences which keep alive the fires of disputes.

An important factor contributing to world discord is the fact that we have regional or territorial loyalties. It is on the basis of these variations that we have *Senas* under different names—Lachet Sena in Assam, Shiv Sena in Maharashtra. Other religions have taken their cue from them. In the past, there have been big wars, as history says, between the English and the French, the English and the Spaniards and between the English and the Americans and others—all these being due to *Regional* differences. What else would be the reason, as otherwise, in respect of their religion and economic system, there was not much difference ? Is not land, i.e. the country one inhabits, recognised as important a cause of disputes as wealth ? People of one country consider themselves different from those of another country, and become engaged in advancing their own interests at the cost of others if self-interest shuts them off from any other means. Hence, there are conflicts on this level also.

Linguistic Differences

Language is another instrument of generating discord. It is an open secret that, on account of differences in language, people born in the same country, instead of having brotherly feelings are usually at daggers drawn with each other, resulting in much carnage. The Punjabi Suba and Andhra Pradesh owe their origin to this feeling. The Gujratis and the Maharashtrians fought between themselves over the question of Bombay—all on considerations of language, region and class. Whether Hindi

is going to be the national language or English, there is, over this question, so much bitterness and conflict that copies of the Constitution, are burnt and railway stations are set fire to. And, students and the uneducated, officials and the general public, in short, all people participate in discussions which result directly or indirectly, only into stone-throwing, looting and arson.

Colour Differences

Differences of colour is another cause. The fights between the Whites and the coloured races in South Africa are well-known. The English, because they are white, considered themselves superior to the Indians, and said that their race was higher and that God had created them to rule over the coloured people.

Science as against Religion

Science and religion have between themselves a factor of discord. If any conclusion reached by Science runs counter to the beliefs of a certain religious sect, there crops up a cause for a quarrel between the scientists and the religionists so that people look upon these two as opposed to each other, all because science has exposed the erroneousness of some age-old religious beliefs and exploded them by showing up the emptiness of some religious practices and superstitions.

Natural calamities

Similarly are natural calamities, cultural differences and age-long impressions mighty causes of world unrest.

In short, disparity of views in one shape or another

causes discord, and the disparity may appear in anyone of the forms mentioned above.

Seeker—You have clearly expounded eight main causes of peacelessness in the world. There can be no two opinions about this. But will you give me a solution of the problem ?

Brahma Kumari—We have to probe into the character of these causes before the solution came in sight.

Seeker—Then; what is the motive force of these causes?

What is the root cause ?

Brahma Kumari—Viewed cursorily, the eight causes given above lead to Discord. But deep probing will reveal that these causes are rooted in man's own mental unrest: The mind that lacks peace radiates unrest. That is why they say that wars are born in the minds of men ! Hence, the basic requirement is that man's mind should be peaceful because he is the unit of society. Just as one rotten fish contaminates the whole of the pond, so does an uneasy individual of a family, in a locality, or society become instrumental in inciting people or making them restless. But why should man's mind become uneasy. Deep reflection will lead you to the conclusion that anyone of the five vices—sex lust, anger, greed, attachment and pride—is sufficient by itself to cause discord. It is indisputable that h who flies into a temper not only loses his own peace of mind but deprives others of their peace either by his bitter words, by means of violent fights or by retaliation. Thus, anger is another major cause. He who is subject to greed, resorts to dishonesty by means of adulteration, window-dressing or mere show, bribery, evasion of Income Tax or

other similar means. His mind is never restful because tricks, evil thoughts, worries, etc., find their breeding place in it. Besides, he spreads unrest in society by his unsocial acts. Attachment in any form either to one's own body, to children or to property or to any other thing, kills one's reasoning faculty, and leads him to nepotism and partiality, to illegal ways, or to exploitation. He becomes the means of causing calamity, conflict and even a bloody revolution. To what lengths does not man go when attachment to his hearth and home lead him, as it were by the nose, to dirty deeds ? Egotism is the root cause of all conflict. It is because of this that there are clashes between two individuals, two countries or nations. A proud or conceited person simply causes distress to others, and on a small excuse, would retort and raise his hand. Well, sexual indulgence leads to loss of strength and to disease, anger and intolerance. Obviously, unrest is there where these five or any of these five vices exist. In short, vices generate restlessness in one form or another in the society as much as in an individual.

Body-consciousness is the root of viciousness. Only when man considers himself not a soul but a body, views himself with the physical eye as a man or a young man and looks on others from the purely physical point of view and behaves in accordance with physical relationships, only then does arise there the vice of sex-lust. Because he observes all things and men from the standpoint of corporeality, attachment towards one's children and one's kith and kin is born. Being thus attached, he becomes greedy, and, as is generally observed, his conceit suffers a shock because his desires are far being fulfilled and he

loses his temper. All this process leads ultimately to uneasiness, and an uneasy man thus contributes not a little to world unrest. To the far-sighted, this truth is clearer than to him who is superficial.

Seeker—Yes, sister, this is qui te true.

Brahma Kumari—I have hereby made it clear to you that world-unrest is due to these eight main causes, which are in themselves due to unrest in man's mind. The five vices, mentioned above, cause mental uneasiness. Vices have their origin in body-consciousness, which is due to ignorance. Ignorance of what ? You might want to know this. Ignorance of what man really is, his original home, wherefrom he has arrived in this world, whose child he is, and his religion. Ignorance of what his destination, the aim of his life, the course that man's actions, when done, take, want of information on how many existences he has passed through, his family and his status, what the future holds for mankind, what he has to do and what this world drama is really like—ignorance of this kind has led man to resulting vices and peacelessness. And, so, knowledge of all the points mentioned here should bring peace to man's mind, any by this means alone can be found a solution to this problem of world unrest. By dint of this knowledge these causes will surely be removed from man's mind.

Seeker—You have rightly depicted the cause of world unrest and the methods, dictated by divine knowledge as mentioned by you, will surely solve this great problem of peacelessness. You say that as long as man's mind is restless, there can be no peace in the world. Whatever you have explained is an excellent means of establishing peace

in the world and is indisputably true. Now, please let me have your guidance as to how it is possible for man to secure mental peace in the present-day atmosphere of strifes.

Brahma Kumari—When man is firmly posted in the feeling that he is a soul, a point of light, and that all others also are, like him, souls and that all souls have come from *Paramadhām*, God's abode, on the world-stage, to play their respective parts or to engage in a game, then experience of peace will be automatically restored because Purity and Peace are the original nature or attributes of the soul. We have to remember that, after having done our part here, we have to return to *Paramdhām*, leaving behind all that we consider to be ours. Viewing things in this manner, you will find that, as a result of remembering these points of truth and living in the awareness of the soul, body-consciousness and its companions, the vices, will not be born and you will be safe from unrest. And, when souls are safe, the whole world would be free from unrest.

The truth is that the Supreme Soul is the source of peace. Him do all men entreat for peace and happiness. He is the Tower of Peace, and *Paramdhām* is the only region where peace prevails eternally. When one comes lo learn about God as also about His abode, called *Paramdhām*, will he establish intellectual communion or yoga with Him and obtain Peace from Him who gives us generously of it. When a bulb is not connected to the Power House, it will not give light. Similarly, want of a link with God, the Giver of peace, has kept us restless. Hence, education in Yoga is very urgently needed.

Besides, there are latencies of bad actions done in previous lives which also are responsible for peacelessness to-day. It is these bad latencies of man that clash with the nature and the habits of others and thus pain their minds. Man's own *Vikarmas* (vicious actions of the past) draw him to the regions where there is sorrow and other *Vikarmas*. Yoga is the only means of burning out man's past *Vikarmas*. By means of Yoga, healthy change in one's impressions (*Sanskāras*) is introduced and the formation of new and good *Sanskāras* is effected thereby. So, when character deteriorates and religion is derided badly so much so that there is discord, does God, who is the Ocean of Peace, have to come Himself to give man instructions in divine knowledge. Easy Rajayoga and in the ways of acquiring divine virtues and thus to instil Peace in our minds and to establish thereby complete peace in the world. He is the World Peace-Maker but, unfortunately, people have forgotten all about Him, His supremely good deeds and the time of His coming here. Hence, what they do in their search for Peace is only working on the surface.

So, the need of the present moment is to draw people's attention to the fact that the Supreme Soul is the World-Liberator, and our Guide, conducting us to the Soul World and to Elysium. That is why in time of difficulty and distress, all people ask Him for Peace. Even when anybody dies, people pray to God for peace to his soul. The same Supreme Being, our Father, is now-a-days establishing Peace, which is the divine birth-right of all and which can be obtained only by linking ourselves, mentally, to Him and by remaining constantly in our spiritual state.

Peace is the soul's own original nature. How can one have experience of real peace unless one considers himself a soul ? Peace cannot be secured by reciting what are called Peace-prayers, but by dissociating ourselves as much as we can, by means of our intellect and feeling, from any sense of the body and by resting in our spiritual state and also by means of yoga and holy living.

Seeker—Man will, I admit, be definitely peaceful if he is viceless and grounded in spiritual communion with God. But, can peace be established in the whole of the world ? The common belief is that this world has for ever been peaceless, as peace and unrest have been existing together. By 'World Peace' we mean that there should be no wars or scuffles between nations. Who can prevent all countries from fighting one another ? And, as far as individuals are concerned, discord will continue as ever. This is my point of view.

Brahma Kumari—What I have said has to be understood thoroughly. The Supreme Soul has told us that in the beginning, the whole world was peaceful. That period, in which the whole world was peaceful, is known as *Saṭyuga* (Golden Age) and *Treṭāyuga* (Silver Age). There was neither any Natural Calamity nor were there among human beings any such old scores of actions to settle which would cause anybody any trouble. The ruler and his subjects then were viceless and predominantly righteous. There was only one world sovereignty and only one religion, i.e., the Ancient Deity Religion, established by God through Prajapita Brahma. Sovereignty and religion were in the hands of only Shri Narayana and Shri Lakshmi and there was only one language. About three thousand

years ago, these several religions of today, viz. Islam, Buddhism, Christianity, etc. did not exist. The population then was very small and there was no diversity of languages.

Seeker—No, surely not.

Brahma Kumari—Now you can judge easily why there was no discord then. I have pointed out that there was then only one deity religion, one noble tradition, one emperor who was endowed with spiritual power and then, was only one language. There was complete peace then, because the population then was very small with the result that no need of man remained unfulfilled. Evidently, when there were neither linguistic nor political differences, neither poverty nor any religious disparities, there was no cause for quarrels or discontent. How could Nature be unkind when people's lives were holy like that of the deities, i.e., fully pure. About peoples of those times, there is a true saying, "In the treasures of deities there was nothing wanting."* That is why they are called *Purnakāma*, (पूर्ण काम) i.e., persons enjoying fulfilment of their desires.

Besides this, I have told you that the story of Rama and Ravana has spiritual significance ; it is not to be taken in its literal sense. Ravana in the story in fact stands for *Māyā* (the Temptress). Ravana did not belong to the time of king Rama of *Treṭāyuga*, but as a symbolical character, existed when the **Incorporeal** Rama descended into this world in *Sangam Yuga*. Kansa and Hiranyakashyapa also are symbolical characters that lived in that

*नहीं अप्राप्त कोई भी वस्तु देवताओं के ख़ज़ाने में...

period at the end of *Kaliyuga* which just preceeded *Saṭyuga*, i.e., in the period when Shiva, the Supreme Soul, descended and having ended all defiance of religiousness and divine ways (*Divya Maryāda*), re-established good conduct and deity religion.

Seeker—Yes, you have already told me about this.

Brahma Kumari—The Supreme Soul, the inexhaustible source of Peace, came into this world, instructed people in Godly Knowledge, Easy Raja Yoga, the divinely noble ways of the deities and divine virtues and established a wholly peaceful world and He does so once in every *Kalpa*. He is doing this even now.

Seeker—This is a very good news. All are looking forward to the time when they will have lasting peace in all respect. But, I find that the population has increased so much and the difference of languages, religion, economic status, views about political matter etc. have assumed such fearful forms and held people so tightly in their grip—and the vices have done no less harm to the game of controlling them—that it appears to me difficult to improve them. Sister dear, is it possible for all people to become righteous and shun all contentions by dint of divine knowledge and yoga ? Will all of us live in peace ?

Brahma Kumari—All cannot become deities, for the simple reason that all will not acquire Godly knowledge or receive instruction in yoga. There will be millions who will remain engrossed in sensuality and dissensions. God has already given us insight into the fact that, on account of body-consciousness, they will quarrel with one another. Russia, America, Europe, China, etc. will employ bombs

and other destructive means in the coming war, the third of its kind, only to lead the world to an unprecedented and colossal destruction.

In Bharat in regard to the issues and over the differences mentioned above, the people, those who are inclined towards wickedness, will bring about intense civil strife on the basis of political, economic, religious, linguistic and other differences as mentioned before and there will be Natural Calamities due to our own sins and disregard of God's commands. The time is drawing very near when another Mahabharata will be fought and very few of us will survive this war. In other countries, no trace will be left of man because bombs of various kinds have been manufactured in such large number and of such dangerous potency that, as soon as war breaks out, not a soul will be left on this earth, except of course, in Bharat. All souls will shake off their bodies and return to *Paramdhām* where, being released from the bonds of the body and *Karmas*, they will rest in peace.

Thus, by means of this world war, millions will get peace and salvation and all the causes of discord on earth will cease to exist. There is no other means of keeping these so many souls peaceful, because they do not themselves endeavour to become holy and viceless by following God's instructions. They do not ever hear what He says. They go so far as not to believe in Him. But, God, the Supreme Father, frees them from the shackles of the body so that they may have peace. Though this huge destruction appears fearful it will prove a boon to all, without their knowing at first how that would be so.

After this has happened there will be only one divine

religion and one language while the people will be viceless and will lead their lives as deities and there will be only one rule over the whole world. Those who become pure by means of Godly knowledge and Easy Rajayoga and acquire divine qualities before Destruction starts, and work hard and steadily to be elevated from mere man to the status of Shri Narayana, i.e., to rise to the level of the deities, will be born as deities in this world in the coming *Satyuga* (Golden Age) and earn their rightful sovereignty, which would be full of peace and happiness. Then the ruler and the ruled will both be examples of deity conduct and divine traditions in word, thought and deed, i.e. in all respects, they will be doubly non-violent. In that divine kingdom even the slightest trace of vice, disease or sorrow will not be found. Hence it is that deities are regarded as immortals (अमर; *Amar*) and their bodies are as if made of burnished gold. Only one religion, one language, and only one class of people, the deities, will exist. All wars shall have disappeared so much so that even animals and birds will be non-violent. Nor will there be poverty or its pangs. So, World Peace is round the corner. We, on our part, have to lead a life of purity and soul-consciousness and have a linkage with God so as to have constant peace and to deserve double-crowned deity-status.

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What Is The Root Cause Of Peacelessness And How Can It Be Eradicated

AT present, the world is beset with numerous kinds of sorrows. Even a whole life-time, devoted to listing these sorrows, would not suffice. It is owing to them that this world is called : 'The region of sorrows,'[1] 'The Land of Death,'[2] 'The Ocean of grief unlimited,'[3] A forest of thorns'[4] and, above all, 'Always subject to Death.' Founders of various religions, in the history of the world, observed here the ubiquitousness of sorrows and became tired of this world. Nanak found it miserable and dubbed it as 'The House of Sorrows' ; another spoke of it as a 'Poison House'[5] (*Vishay Sagar*) : and a third one styled it as a Labyrinth, while another would call it all a 'Complicated and confusing Affair'[6] or a 'Gordian Knot.'[7] Everyone of these founders has stated his views on how one can obtain release from sorrow which each one of the above-mentioned titles of the world indicates. Thus, we have a variety of religious views and books. Well, this variety is not unnatural. When one is ill, we suggest remedies, according to our knowledge and experience, and out of sympathy with him. Exactly in this manner, founders of religious sects or propagators of religions have also expressed their individual views as suggestions to be adopted by man to get rid of his sorrows. People wrote books known

1. दुःखधाम 2. मर्त्यलोक 3. शोक सागर 4. काँटों का जंगल 5. विषय सागर 6. भूल भुलैया 7. गोरख धन्धा

as the sacred texts, in which these suggestions were preserved.

The Present-day Condition of the World

But it is a matter of common-place observation that, in spite of these books, there has not only been no change but the conditions in the world have become worse than before. Even though there have existed religious books and religious leaders, the world has continued to be a world of death, pain and sorrows, a veritable forest of thorns, as if it had never thought of turning over to happiness and immortality. Neither it is a garden of flowers nor an ideal place to live in. During the last twenty-five centuries or so, a considerable number of religious sects have come into existence and a large number of *Sadhus* and propagators of sects must have disseminated their respective views while books on some of these creeds have been published in millions. Even then Nanak's saying that the world is a bed of thorns, holds true today also. In a sense, this is applicable more so now than ever before.

Why this unhappy result ?

The question, therefore, arises : Why has the existence of huge wealth and human energy produced only this unhappy result ? Why has not this ill world improved ? This is because the illness has not been properly treated. As long as the illness is not fully diagnosed, right treatment is impossible. Someone mistakes the symptoms for the disease ; the symptoms are then treated. Sorrow, which is an illness in the right sense, would be regarded

by another man as perennial and unavoidable, and, therefore, he would tell people to repair to forests. Thus, the real cause of the illness has not been determined, not to speak of getting rid of it. On the other hand, owing to a plethora of views and practices, man has become subject to another disease, namely, the disease of unrest and confusion as if what was there already was not enough. The upshot is that he has given up all ideas of getting cured, so desparate and forlorn he is.

People have not succeeded in knowing what the root-cause of this disease of sorrow is, not to speak of their being able to remove it. Only the Supreme Soul is the Remover of sorrow (दुःख-हर्ता) and the Bestower of happiness (सुख-कर्ता) : He is ever-liberated, being the Ocean of peace, bliss and knowledge. He, Shiva, tells us what the root of sorrow is and what the remedies to uproot it are. He is the giver of peace and joy and ultimate bliss.

The real Cause : Six notorious Vices

Now we have always to remember that Shiva has, through Prajapita Brahma, made us understand that the cause of all kinds of sorrow in the world lies in the six notorious vices which are also called the 'six enemies' (*Shat Ripu*)[1] or the six faults or defects (छः विकार). Every mother's son of us here is subject surely to one vice or another.

What is the origin of these six vices ? Doctors take a patient's blood to examine it under a microscope in an

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attempt to know what kind of virus there is in him and then to find out what germs there are in that virus. Then they make efforts to kill those germs and that virus. In the same way we have to ascertain which kind of germ there is in that virus of vices that has rendered the soul diseased. By employing Godly knowledge and the microscope of Reason you will reach the conclusion that the root, in other words, the germ of these six vices is what is known as 'Body consciousness,'[1] which provides a fertile soil for countless sorrows of man.

Body-Consciousness is the root cause of all vices

By considering himself to be but a physical body, man begins to form purely physical links of several kinds with other bodied beings, and, consequently forgets the soul's link with the Supreme Soul, who is the Bestower of happiness. With corporeal beings he sets up connections, the essence of which is the feeling of **attachment** (*Moha*). In the event of any loss, defeat or grief, encountered by them, he considers it to be a cause of sorrow for himself. If he does not receive either regard or co-operation from these persons to whom he is closely attached he gets displeased with them and, therefore, loses mental peace. If in the race of life, he sees them obtaining greater fulfilment or fame than he himself has detained, he becomes jealous or envious and thereby loses his peace of mind. If he is guided by purely physical forms, becomes body-conscious to the extent of making distinctions between man and woman, he would automatically fall on the

1. देह-अभिमान

thorns of the vice of **Sex-lust** (*Kāma*). Losing thereby all this spiritual might, he succeeds only in weakening his physique, goes nearer and nearer old age and then death, becoming all along, in the course of his life, a prey to disease of one kind or another. Sex-lust results in procreation of children whose miseries are reflected in his behaviour. Goaded by his constant attachment for them, he is engaged, the whole day, in earning for them and maintaining the household. Instead of doing anything to set himself right he is ever complaining that he has fallen into a bog and that he is caught in a whirlpool. Having lost his light and might under pressure of sensual appetite, he ceases to think or argue clearly or to face odds, and learns only to show **temper** (*Krodha*). For those persons, upon whom he looks as bodies (not as souls), he takes them to be related to him as his wife, or son or daughter or so on so forth. He works hard to earn as much money as he can to fulfil their wishes. He works, for more and more, and his **greed** or thirst (*Lobha*) for money is never quenched. He continues ungratified and peaceless. When he has had a number of children and sets up a busy wealthy home, a humming hive, or when he contracts friendship with some well-known persons, he grows too big for his boots, and announces boastfully, "I am a big man, father of four children, come of a noble family and the associate of really great personages." And a **proud** (*Ahankāri*) man like this one, is shocked greatly. It is thus plain that body-consciousness is the root of vices, resulting in all kinds of illnesses, sorrows and troubles. In it may be traced the origin of all difficult situations.

The Remedy

Hence, Shiva, the Suprēme Soul, says: "My dear children, if you wish to have complete happiness and peace, find a remedy to kill this **body-consciousness**, which eats into you like a germ. With this object in view, you should become **soul-conscious** and, weaning yourself away from any attachment to the purely physical side of events and individuals, you be firmly grounded in remembrance of Me, who am Shiva, the Supreme Father. By this means as it is to be 'adopted, all the ills of the world will be removed and a righteous world of peace and deities will be established. That is, this world will be converted into a region of happiness, a garden of flowers, an ocean where milk flows inexhaustibly and where all the inhabitants are deities in all respects. That is *Vaikuntha.*

Thus, God, who removes sorrows and gives happiness, is now establishing world peace and placing in man's hands the gift of lasting happiness of all kinds. We should, therefore, discard body-consciousness and become soul-conscious, so that we acquire knowledge of what the soul and the Supreme Soul are. In the absence of that knowledge, resting in total awareness of the soul or remembering God, the Supreme Soul, with concentration and devotion is an impossibility.

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Practice of Easy Raja Yoga is ths Way to Supreme Peace

IN order to have deep peace, to enjoy profound spiritual bliss and to experience the *Karmā ṭeeṭ* stage (i.e., the stage of Release) and to make special efforts to put an end to the evil resolves (*Sanskāras*) of the past sins, one ought to light up a big blaze of Yoga. One should sit in exclusive and single-minded remembrance of God Shiva a number of times during the day, especially in the early hours of the morning and, detaching the mind from the consciousness of the body and bodily *Dharmas*, fix it on its *Swaroopa* and engage it in the remembrance of the Most Beloved God-Father.

When your mind is absorbed in remembrance of the Most Beloved God-Father, then you will not experience burden and bondage of your body or the pulls of any worldly ties or peacelessness on any account. It is this spiritually elevated stage and the practice of meditation that can bring you Supreme peace. There is no other way except Yoga for attaining peace and purity in life !

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Who is the World Peace-Maker

IT is the Supreme Soul, the Supreme Father, whom all of us entreat for peace. It is worth asking ourselves why there is no peace inspite of the fact that God, the Ocean of peace, is our Supreme Father and the fact that we make entreaties to Him. There is only one cogent answer, based as it is on experience. It is that man has not only served all practical relationships with Him but also is engaged in actions which violate His commandments by letting the five vices play a part in his speech, thought and actions. Hence, all his cries for peace are in vain. It is to make us understand this secret that God Himself has descended upon the human body of Prajapita Brahma, bringing with Him the gift of peace. But this gift is within reach of only those who give up the five vices as an offering to Shiva, the Supreme Soul and who receive from Him the gems of divine knowledge. Peacelessness manifests itself, mainly in the form of anxiety, disgrace, greif due to some relative's death, disease, poverty, etc. This booklet throws light on the points mentioned above so that man may find peace even in these and similar dire situations.

Besides, we have to take note of the fact that the vices are the sources of peacelessness and of all kinds of sorrows. These vices have their origin in ignorance and in body-consciousness. These two can be liquidated only by means of Godly knowledge and Easy Raja Yoga. And, instructions in these last two have been given to us by

God Shiva, the Supreme Father, through Prajapita Brahma. Here in this book is described the practical side of that knowledge.

Those who desire to earn bliss by this knowledge and Yoga may attend anyone of the divine service-centres of Prajapita Brahma Kumaris Ishwariya Vishwa-Vidyalaya to learn all about them.

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World Peace And Peace-of-Mind

World Peace and Peace-of-mind will not come by doing *yagyas* and reciting *Mantras*, i.e., by lighting sacrificial or sacred fires and then pouring any amount of boiled butter and atomatic mixtures over it, in accompaniment to the chanting of religious formulae. It will come only if people become viceless, i.e., if they light the spi- tual fire by means of Godly Knowledge and Easy R Yoga (meditation) and burn their evils and vices according to the advice of God Shiva, who is the of Peace, the Tower of peace or the Giver of Bliss.

It would be of greatest good to all to know th most beloved God-Father Shiva who is also kn n as "Rudra", has eastablished *Rudra Gyān Yagya* of 0 Years' old fame, i.e., He has re-established an Instituti where Knowledge is imparted so that people an r away their vicious proclivities and can at ain con Purity.

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Now or Never !

The Most Beloved God-Father Shiva has given us divine visions and has commanded us to warn the world that the Destruction, through nuclear weaponrs, Natural calamities and civil wars is not far off. Time is not far off when the present day gala appearances of plastics and perfumes and the resounding of music and marriages will cease with the thundering noises of the Atom Bombs. There shall be a desolate wilderness of a few men in the near future as it was after the famous Mahabharata war for, the war-mongers of America and Russia will have pounded men to dust. Like every fully grown up crop is harvested, the Kalpa Tree of Religions shall mostly be axed and cropped. It is, therefore, time to forsake attachment now and to do the needful.

None of one's belongings or relatives shall accompany one when one departs from this body. But if one does [illegible] withdraw from the body-consciousness now, then the Shiv[illegible], of the four pall-bearers, viz; "Brothers, *Ram Nam* gems [illegible]*ai* (Brothers, the name or remembrance of God, main[illegible]ther, alone goes with man) will be of no avail. As some [illegible] of fact, there will be no pall bearers, no obsequies [illegible] throws [illegible]equiems now because it is the last phase of life [illegible] all human beings. So, if the achievement of [illegible] purity, peace and prosperity is the sole aim of [illegible] [illegible] it now and here. If not today, tomorrow [illegible] late! Therefore the sooner the better, for the [illegible] the forth-coming World Catastrophe is means of Godly k[illegible] instructions in thes[illegible]

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